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is ELECTION from eternity life; and his REPROBATION." It is impossible for

to be lost.

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ZION'S HERALD AND WESLEYAN JOURNAL.

Published

by the Boston Wesleyan Association for the New

BOSTON AND PORTLAND,

Vol. XVI. { ABEL STEVENS, EDITOR.

FRANKLIN RAND, AGENT.

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To the Editors of the New York Observer:

I have observed with more than the interest of an idle spectator, since my return to Persia, several articles in your paper, respecting the efforts of *Puseyites* to impede the labors of the American Board of Commissioners for Foreign Missions, among the oriental churches. These articles have appeared to me peculiarly guarded and conciliatory, evincing clearly, on the part of their authors, a deep regret to broach at all so painful a theme, and the utmost care not to go a step beyond, not only what truth and facts would warrant, but what impious suspicion seemed to require.

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As our mission, in its turn, has suffered serious assaults from the source under consideration, I regard it therefore as incumbent upon me to communicate for your publication some of the leading facts on the subject, though I do this with unfeigned reluctance.

When the storm of Koordish violence fell upon the Nestorian Christians in the Mountains, their Patriarch fled to Mosul, where he was taken in charge by the English consul, and his brother-in-law, Mr. Badger, who is already somewhat notorious in America. Both the consul and Mr. Badger are zealous *Puseyites*. And what is remarkable in their case, in this connection, is, that both are men of an evangelical missionary education.

The consul, Mr. Rassam, is a native of Mosul. He was originally a Nestorian Papist. On his way to Rome, for an education, when quite young, he fell in with English missionaries, in Egypt, who befriended him in sickness; and he was afterwards employed several years, by the missionaries of the Church Missionary Society—by such men as the Rev. Mr. Jewett—under whose influence he became an English lady—a sister of Mr. Badger, became an English citizen, and was finally appointed vice consul at Mosul. Mr. Badger, if not born in Malta, early resided there, where he learned the art of printing of Mr. Hallcock, a well known printer and type maker of the American Board: and under the Protestant government, on the ground of their having proselytized the native Christians, which is contrary to the laws of the land, "Well," said the official, "then be impartially just, and send away the American missionaries, who also proselytize; and by accompanying this general charge with many slanderous misrepresentations against us to the Persian government, he succeeded—in this remote Mohammedan empire, where our country has no political representative—in seriously endangering the existence of our mission: but the Lord has, for the present, thwarted this Jesuitical attempt to drive us from the house of that same American Episcopal mission.

The character and the value of that kind of *oppositional succession*, so loudly urged by Mr. Badger and others, which thus wantonly attempts to break up the work of the American Board in a field of its own searching out and selection, long established, and in quiet and successful operation, your readers will not find it difficult to determine. It has elsewhere been suggested that such *oppositional succession* savors more of the spirit of "Saul" than of "Paul." We have been accustomed to smile at the *weakness* and *absurdity* of these arrogant claims, and their tendency to "spoil" good men, and to work wholesale desolation, alike in the churches affected by them at home and in missionary fields abroad, we can no longer regard them as *harmless*, however weak and *absurd*.

But having, as proposed, given you an outline of the *facts*, so far as they are yet known to us, pertaining to the hostile attacks of the Puseyites upon our mission, I leave to others the matter of comment.

You will doubtless have heard that a strong son has also been made against us, of late, by the Papists, if possible to have us removed from our missionary field—the Jesuits being aided in the matter by a French envoy, sent to this country to effect the return of those of their number who had been ejected from the empire. To accomplish this object, the French official seized upon our mission as a *tabernacum* on which to rest his politico-religious lever. On demanding the return of the Jesuits, and being refused by the Persian government, on the ground of their having proselytized the native Christians, which is contrary to the laws of the land, "Well," said the official, "then be impartially just, and send away the American missionaries, who also proselytize; and by accompanying this general charge with many slanderous misrepresentations against us to the Persian government, he succeeded—in this remote Mohammedan empire, where our country has no political representative—in seriously endangering the existence of our mission: but the Lord has, for the present, thwarted this Jesuitical attempt to drive us from the house of that same American Episcopal mission.

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Turn back in the history of our church, and you will find some dark clouds and troublous times connected with it, and with the history of these times many of our aged ministers have been intimately connected. Their object has ever been the prosperity of our church, and to this they have freely and zealously devoted their time, their talents, and their influence. These their devotion and zealous labors have not been without success. Under their influence and ministrations, the church has now composed an army, which, numerically considered, is not equalled by any body of Protestant Christians. If, then, it be true, that under their influence and labors, with the attendant blessing of God, these results have been produced, are we not morally and religiously bound to provide the means of comfortable support, for our aged ministers? We think so; and can the church be held guiltless while she fails to do so.

II. Another reason why we should take care of our aged ministers, arises from the fact, that, from the nature of the services in which they have been employed, they have been necessarily unable to amass any means with which, when they should be pauperized, they could provide for themselves and families.

Every one who is at all acquainted with the economy of the M. E. Church, must readily perceive the almost absolute impossibility of our preachers laying up any thing against the time of need. When you take into the account the heavy expenses frequently attendant upon moving from place to place, the small salaries which our preachers receive, not unfrequently being insufficient to cover necessary expenses, and in addition, expenses frequently incurred by sickness, and by other circumstances which no foresight could either prevent or escape, you must readily suppose, that when these meet them, we may readily perceive, I say, how impossible it is for a preacher, even in this, our day, to amass wealth; and if it be impossible now, how much more so, in the days of our aged ministers, when the salaries were much smaller than at present!

Did our ministers receive now, or had they then received a salary of from eight to twenty-five hundred dollars, as is the case in other denominations, that call upon the church would never have been necessary; for when a people negotiated with their minister to serve them for a given time, at a specified remuneration, it was generally sufficient to meet their necessary annual expenses, and leave them more or less to lay up, so as to have a fund in case of necessity; and if the society fell short of their engagements, the law provided for them redress. But not so with us; if our ministers are not supported by their friends to whom they are heartily willing to do, and do exert themselves to their utmost to support a preacher when sent to them, but are unable to do it—the *disposition* is good, but their *means* are not sufficient. Now these very societies who are so circumstanced, would, if called upon, readily cast their offering into the great treasury, to help support, in their old age, a class of ministers for whom they entertain so high a regard.

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HERALD AND JOURNAL.

WEDNESDAY, MAY 28, 1845.

NOTICES OF REV. TIMOTHY MERRITT.

FROM THE FUNERAL SERMON OF REV. E. MUDGE.

We gave an account last week of the interesting funeral services held at Bronfond St. Church, in this city, the preceding Wednesday, in commemoration of Timothy Merritt. We now present our readers with notes of the sermon of Rev. Enoch Mudge on that occasion.

The text was Acts xi. 24: "He was a good man, and full of the Holy Ghost and of faith, and much people was added to the Lord." The venerable preacher first illustrated in an interesting manner the character of Barnabas, as described in the text. He next applied these illustrations to his deceased friend, as follows:

He was a good man. He was a man of good principles, of good spirit, of good purposes, of good character, and of good report. Principles, such as were drawn from the uncorrupted fountain of truth, God's holy word. They were no other than the great principles of that law which is holy, and just and good, and these, under the influence of the spirit of the gospel, he exemplified in his whole life.

He was a man of a good spirit. Serious, devout, watchful, and humble in his walk with God; kind, humane and benevolent toward his fellow men. The fruits of the Holy Spirit abounded in him.

He was a man of good intentions and purposes.—To do good, and to do good, was his single aim. He was a man of a good character; a practical Christian, whose conduct said, Follow me, as I follow Christ.

And now he is gone, he is a man of good report.—To be satisfied of this, we have only need to visit the churches and places where he has been personally known and laboried. It would be no hard or unpleasant task to give exemplifications of all the above particulars.

He was full of the Holy Ghost. Early in life, a deep and thorough work of grace had been wrought in his heart by the Holy Spirit. He had a constant and abiding testimony of the spirit of adoption in his heart, enabling him to cry, Abba, Father. He retained, in an eminent degree, the spirit of love and a sound mind. His devotion was kept steady, warm and active by this. It gave decision and consistency to his character, youth and through all future life.

He was strong in faith, giving glory to God.—Faith, (he would say,) is the hand of the soul, by which it takes hold of the promises and receives all that God has to give. We have often seen him like wrestling Jacob, refusing to cease his pleadings until assured of the answer to his prayers. What but a calm, confiding faith could have enabled him to have taken up the cross, and to have borne it so steadily, patiently, and enduringly, amidst trials and discouragements, of which in these days we can now have but a very faint conception? Who among us now have faith strong and steady enough to do the like, and go five or six miles, after performing a laborious day's work, to attend to class or prayer meeting? This, I am informed, he has done repeatedly. He was a laborious and useful minister. Of this I shall have occasion to speak hereafter more particularly.

I became acquainted with him at his father's, in the town of Barkhamstead, in the north-western part of the State of Connecticut, in the year 1794. Here I was introduced to Timothy Merritt as a pious young man, of great hope and promise to the infant church in that place and vicinity. After attending the usual preaching and other exercises at Barkhamstead, on the forenoon of the Sabbath, he accompanied me about five or six miles to another appointment, and, probably for the first time, took a part in the public exercises of the sanctuary. He had before been in the habit of improving his gifts in private and social meetings. He entered the travelling connection, in 1796, and was stationed on New London circuit, on which I had travelled in '94. This circuit, at that time, was about three hundred miles in extent. Here he was both acceptable and useful. The next year, 1797, he joined me in my labors on Penobscot circuit, in the province of Maine. His presence to me was as the coming of Titus to Paul.—2 Cor. viii. 6. We entered heart and hand into the arduous labors required of us in that new country, where we had to cross rivers by swimming our horses, ford passes, and thread our way into new settlements by marked trees. The Lord gave him favor in the eyes of the people, and his heart was encouraged and his hands strengthened by a good revival, in which much people were added unto the Lord. Here our sympathies and Christian friendship were matured and strengthened as the friendship of David and Jonathan.

The next year, 1798, he was stationed on Portland circuit, where he continued two years. In 1800 and 1801 he was stationed on Bath and Union circuit; and in 1802 on Bath station. On all these stations he saw the fruits of his labors, and had living seals of his ministry. During these years, our correspondence was constant and highly interesting to me, giving evidence of a rapid improvement in his mental and moral powers. In 1803 he located, and continued in Maine about ten or eleven years, and then removed to the place of his nativity, and remained in that region until 1817, when he again entered the itinerancy.

The fourteen years of his being located, were years of great labor, toil and hardship. He did not locate to leave the work, but that the infant churches might be eased of the burden of supporting him and his growing family, and that they might have no excuse for not supporting their regular stationed preachers.

Besides the constant and arduous labors required for his own support, he was more abundant in his ministerial labors,—filling appointments in different towns constantly on the Sabbath, and occasional week-day lectures, and as most of the stationed preachers were unordained, he had to visit the societies to administer the ordinances, and assist in organizing and regulating affairs necessary for the peace and prosperity of the cause. Occasionally he attended Quarterly meetings for the Presiding Elders, from twenty to a hundred miles from home, taking appointments in his way to visit the churches. He went to his appointments in boats, and skated in winters, &c., ten, twelve, or fourteen miles.

He cherished a deep regard for all the great and benevolent movements of the church, such as the Bible and Missionary cause, the Sabbath School and Education cause, the Temperance and anti-slavery cause. All these early enlisted his sympathies. For them he prayed and plead, for them he wrote, and to them he contributed to the extent of his ability.

The holy awe that dares not move,
And all the silent heaven of love.

Br. Merritt's gravity was not of that sour, sombre cast as to render him unsocial or unamiable. I ever found in him one of the most free and social companions of my life. While he was free in his strictures on the characters and actions of men, he carefully avoided evil speaking, and often found excuses and palliations for others which he never would have made for himself.

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He may be excused if I touch very lightly on his virtues as a husband and father. The bereaved widow and children now before me can best estimate these, and I would not unduly excite their feelings with a sense of their irreparable loss, but rather console them with the remembrance of the treasures of his prayers, the variety and excellence of his counsels and instructions, and the worthy and spotless example he has left them. These are more valuable than titles of honor and stores of silver and gold.

The outpourings of his amiable heart never appeared more interesting and excellent than in his confidential correspondence, which I have had the happiness to enjoy for more than forty years, and to which I never refer without the purest pleasure. Here his mind and heart appear in naked loveliness.

You will not expect I should say much of brother Merritt as a preacher. You know him. His subjects in general were well chosen, his manner serious, plain, distinct and direct. He was often doctrinal, and in these discourses he stated his object, presenting his propositions with precision, and brought his Scrip-

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CORRESPONDENCE.

TROY CONFERENCE.

Bishop Hedding—Missionary Meeting—Supply of the Conference—Union College—Rev. Mr. Covel's Death.

My Dear Br. Stevens,—I have just reached this place from Schenectady, the seat of the Troy Conference, and having a few moments of leisure, I thought I would trouble your readers with a letter. This body of preachers commenced their Annual Conference on the 6th ultimo, and closed this evening. The session has been very harmonious, and business has progressed rapidly and pleasantly. As nothing was done except the ordinary routine of Conference business, it is not worth while to be specific. A few random thoughts may, however, be unacceptable.

Bishop Hedding presided in his usual pleasant and business-like manner. He sits like a father in the midst of his sons, and appears to be regarded with filial love and respect by the preachers. His health is good, excepting some occasional attacks of the rheumatism; he has borne the toils of the Conference remarkably well. May God spare this beloved old patriarch to the church for many years to come.

The members of the Troy Conference are mostly young men; and, from their appearance, I should judge of great equality of talent. They transact their business promptly, and, with one exception, very pleasantly. That exception is the habit of arresting each other's character without previous notice being given. There were several such instances of little complaints, which by previous communications between the parties, need not have been brought before the Conference at all. This is a bad habit in any Conference, and should be rigidly opposed. I believe, however, that the number who make these fault-finding inquiries are few, and where with them more a thoughtless habit than a malicious purpose.

During the Conference we enjoyed a most delightful missionary meeting. Dr. Peck, the editor of our valuable Review, made a neat, well-reasoned speech on the importance of the missionary spirit. My dear friend, the Rev. John Lindsey, well known to your readers, followed him in a speech of great power, on the obligations and privileges of this hallowed cause; and Br. Jesse T. Peck closed with some very witty applications of the principles advocated by the previous speakers.

I wish I could say that the collections and subscriptions were equal to the speeches. This, however, I cannot do. The money part of the meeting did not "go off" well for a Conference missionary meeting. Perhaps there are causes for this which I do not understand.

This Conference is very full of ministers. Notwithstanding the death of one, (Br. J. Covel, Jr.), the sickness of another, and the transfer of three, the Bishop stated in open Conference that he had more men in families to dispose of, than he knew where to appoint, without exposing some of them to very hard fare. In consequence of this only a few single men were admitted on trial.

Schenectady, the seat of the Conference, is also the seat of Union College. This institution is in the fiftieth year of its existence. It has 243 students on its catalogue, and is still under the presidency of the learned and venerable Dr. Nott.

The location of the college is very fine and commanding. There are two large buildings, containing rooms for the students, with residences for the professors at their extremities. Colonnades run back from the buildings, and are designed to connect with two other blocks hereafter to be built in the rear of those now standing, which are again to be connected with a chapel, which is to adorn the back ground. If this design is ever completed, it will form a noble pile of buildings.

The view in front of the college is truly beautiful. A fine park lies at your feet, the city of Schenectady stretches along to your left, in front is the Mohawk, and far in the distance are the high hills covered with farms and dotted with buildings. It is in fact a spacious amphitheatre, containing a compact city and a beautiful river, and has a very pleasing effect on the spectator.

I understand that there are several Methodist students at this college, but there is no Methodist in the faculty. While I admit that Methodists have a right to send their sons where they please, I can ask if they do their duty, as Methodists, in patronizing this institution, while our own noble University languishes and needs all that can be done for it, by gifts and students, to give it life and old age? Surely we owe it to ourselves, to our children, and to the church, to patronize our own institutions!

This morning our brother Covel, of this Conference, left his earthly toils for a better country. He was pastor of the State street church in this city. He has been suffering for several weeks past from neuralgia. He bore his sickness like a Christian, and died in triumph. Peace to his ashes!

But I must close my letter. Suffer me to say in respect to myself, that, by the blessing of God, my health is so perfectly restored that I anticipate entering anew into the ranks of the travelling ministry, with a better prospect of physical ability than I have had for many years. For this I thank my heavenly Father. I feel like entering the field in the true spirit of the ministerial calling. I think I never saw and felt the high responsibility of a minister, and the necessity of being wholly devoted to the work, as I have done for some time past. Truly my soul burns most ardently for one object, it is moved by only one ambition, and that is to be among the most useful of my brethren in this glorious work of saving souls.—

Wherever my lot may be cast henceforth, I am determined to be known only in one character, that of a preacher of Christ. If a man would be useful in the ministry, he must let extraneous topics alone; he must avoid the heat of party strife; he must not work his soul into fitful passions by impracticable theories; his aim must be to harmonize and quiet the disturbed minds of men, so that with calm decision they may return and be converted. I am, as ever, yours,

DANIEL WISE.

Troy, N. Y., May 15, 1845.

THE RIGHT VIEW.

At the late anniversary of the American Board of Missions, Dr. Beecher made a very effective speech.

He was followed by several eloquent speakers; after these he rose again and said he perhaps needed a thorn in his flesh to prevent his becoming exalted above measure. He had native pride enough, and was not insensible to testimonies of approbation; but the very kind allusions to him to-day only made him feel his nothingness and his infinite obligations of gratitude. His soul had indeed been cheered by the zeal and eloquence of his younger brethren; and though heaven, with many crowns, was full in his eye, as worthy, still, in view of all those crowns, he would willingly be granted a furrow of ten years more, were such the Sovereign will. He would cheerfully gird on his armor for another campaign in such a glorious warfare. This, however, could not be anticipated. And though he felt no indications of being specially called home, yet he could not but be affected with the probability that he might not again stand in this place or greet these brethren on earth. In such circumstances he would gladly leave a word to be remembered. The question had often been started, what could be the cause of the mournful suspension of Divine influence? There was but one answer satisfactory to him—the church had fallen in the work of Foreign Missions. For want of unwavering trust in God she had, in troublous times, withheld from His service the gold and the silver which were clearly His, and had ungratefully left the Missions, planted by his Providence and watered by his heavenly grace, and demanding continual care and sacrifice—had left some of them at least to deep reproach and seemingly impending ruin! The Savior has thus been wounded; the Holy Spirit grieved. And now, at parting, he would say, as though to be remembered, Take care of Foreign Missions and God will take care of you and yours. Never again falter. Take care of Foreign Missions, and God will revive his work, and will give his Spirit, till nations shall be born in a day.

The holy awe that dares not move,
And all the silent heaven of love.

Philip's village—Moral—Finances of the Church—Its spiritual state.

Philip's Circuit includes the towns of Phillips, Salina, Madrid, a part of the town of Avon, and Freeman, and plantation No. 3 in the second range, bordering on Oquossuk and Moosemelegunt lakes, twenty-five miles north of Phillips. Phillips is a gem of a village, situated in a pleasant fertile vale, through which flows a small but rapid river, giving motion to the machinery of many mills, which show the enterprising spirit of the owners. The principal street, which is Water Street, runs parallel with the river, and is intersected by several others, on which are many pleasant sites, occupied with dwelling places of good taste, and even of wealth. Mountains and hills, magnificent and broad, and capable of cultivation on the sides, beautify the prospect. The soil in this section is good; it can do little good. It is our idea that the obituary department of our paper is designed exclusively for special cases, such as will be of general interest and profit to the church. We hope our preachers will consider the suggestion, and endeavor to restrict these communications to such instances. We could allow them to be much longer if they were less numerous.

OBITUARIES.—It seems to us that some of our good ministerial brethren make it a rule to write an obituary of every member who dies in their charges. If all should follow this course, what would be the contents of the Herald? Frequently these notices (quite long ones too) relate to persons who did not belong to the church, but gave the dubious satisfaction of a sick-bed conversion. The example of such instances, to say the least, can do little good. It is our idea that the obituary department of our paper is designed exclusively for special cases, such as will be of general interest and profit to the church. We hope our preachers will consider the suggestion, and endeavor to restrict these communications to such instances. We could allow them to be much longer if they were less numerous.

It may be excused if I touch very lightly on his virtues as a husband and father. The bereaved widow and children now before me can best estimate these, and I would not unduly excite their feelings with a sense of their irreparable loss, but rather console them with the remembrance of the treasures of his prayers, the variety and excellence of his counsels and instructions, and the worthy and spotless example he has left them. These are more valuable than titles of honor and stores of silver and gold.

The outpourings of his amiable heart never appeared more interesting and excellent than in his confidential correspondence, which I have had the happiness to enjoy for more than forty years, and to which I never refer without the purest pleasure. Here his mind and heart appear in naked loveliness.

You will not expect I should say much of brother Merritt as a preacher. You know him. His subjects in general were well chosen, his manner serious, plain, distinct and direct. He was often doctrinal, and in these discourses he stated his object, presenting his propositions with precision, and brought his Scrip-

WESLEYAN JOURNAL.

CORRESPONDENCE.

TROY CONFERENCE.

Br.

Stevens

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